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OF A

TWENTY YEARS' MINISTRY

IN

PRINCETON, N. J.

By James M. Macdonald,

Pastor of the First Presbyterian Church.

PRINCETON:

PUBLISHED BY MCGINNESS & RUNYAN.

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JAMES M. MACDONALD, D.D., PASTOR OF THE FIRST PRESBYTERIAN
CHURCH OF PRINCETON, N. J. :

Rec. and Dear Sir.—At a meeting of the Congregation whose privilege it was to listen to your historical discourse, delivered on Lord's Day, Nov. 2d, it was unanimously *Resolved*, That you be requested to furnish a copy for publication, and the undersigned were appointed a committee to present that request : and we beg leave to add, that your compliance with the same would be a source of special gratification to ourselves personally, as well as to those whom we represent.

With sentiments of sincere respect and regard,

Yours, very truly,

STEPHEN ALEXANDER,
GEO. T. OLMSTED,
HENRY C. CAMERON.

Princeton, Nov. 3, 1873.

To STEPHEN ALEXANDER, LL.D., GEO. T. OLMSTED, Esq.,
PROF. HENRY C. CAMERON, PH.D. :

Gentlemen, and Christian Brethren.—It is with pleasure I furnish herewith a copy of the discourse referred to in your note of the third instant.

Grateful for the attention with which the same was listened to, by the congregation, and for their further interest in the request for its publication, permit me to subscribe myself, with sincere regard, both

Yours, and Yours,

J. M. MACDONALD.

Princeton, Nov. 17, 1873.



SOME REMINISCENCES
OF A
TWENTY YEARS' MINISTRY.

You have not been accustomed to hear from me what are called minister's Anniversary-sermons. On one occasion only—it was in the Summer of 1862—an attempt was made to sum up, and review, the work of the few preceding years. But, now, as a score of years have elapsed since I took charge of this pulpit, it would seem to be altogether proper to take some notice of God's dealings with us, and of the changes, whether for better or worse, which have occurred in the congregation.

First Visit to Princeton.

My first visit to Princeton was made in the year 1849, to attend the inauguration of Dr. James W. Alexander (with whom I had been, for several years, a co-presbyter in New York) as Professor of Ecclesiastical History and Church Government, in the Theological Seminary. I had the advantage of having, as a companion, another co-presbyter, the Rev. John Goldsmith, D.D., of Newtown, Long Island, who was a graduate of the College in 1815, in the same Class with Dr. Hodge, and was matriculated with him in the same Class in the Seminary, in 1816. He was a man very devoted to Princeton and its institutions, and abounded with recollections of them, as they were, when he resided here, and with the traditions he had received. It could not fail

to be a deeply interesting visit ; but I went away as I came, a stranger to the people of the place, little dreaming that it was to become my home, for so many years ; and that I was to sustain so important a relation to the people.

Pulpit Vacant in 1852.

This pulpit became vacant in April, 1852, by the resignation of the Rev. William E. Schenck, who has so long and ably filled the office of Secretary of the Board of Publication of the Presbyterian Church. During the vacancy the pulpit was supplied by the Rev. Drs. Hope and Moffat and Luther Halsey, by the Rev. Hugh S. Carpenter of New York, now of California, and the Rev. William B. Weed, of Stratford, Conn.

Mr. Weed Called.

A call was extended to Mr. Weed, July 26, 1852. A posthumous volume of this gentleman's sermons attests his great power as a preacher, and fully justifies the deep impression he made on this congregation. In the great increase of sermon-literature in England and America, during the last twenty years or more, demonstrating that the printed sermon has been redeemed from the reproach and neglect into which it had fallen, and which I was accustomed to hear freely visited upon it, in the earlier years of my ministry, I can truly say, of all the sermons that have fallen under my notice, from those of Archer Butler, and F. W. Robertson to those of Henry Ward Beecher, and even Spurgeon, I know of none that excel the sermons of Mr. Weed, for originality, strength, pathos, and unction. In Norwalk, Conn., to which place he removed in 1855, and took charge of the First Congregational Church, he departed this life, December, 1860, and "devout men carried him to his burial, and made great lamentation over him."

J. M. Macdonald Called.

At the suggestion of the late Dr. J. W. Alexander, who had returned to the pastorate in New York, and with whom

I was once more associated, in the same Presbytery, I was invited, by the Session of this Church, to supply the pulpit, March 27th, 1853, and complied. In the following month, April 25th, 1853, at a meeting of the congregation, over which Dr. Matthew B. Hope, Professor of Rhetoric in the College, presided, I was unanimously elected pastor. This call I felt constrained, "after careful consideration," to decline. It was renewed, however, in August following, and was accepted in September. The salary promised in the call was \$1,200; which was increased to \$1,500 before the year expired. A commodious parsonage has since been provided, and the salary further increased.

*Received and installed by the Presbytery of
New Brunswick.*

I was received from the Presbytery of New York a member of the Presbytery of New Brunswick, at its session in Freehold—then within its bounds—Oct. 4th, 1853; and arrangements were made for my installation. I arrived in Princeton with my family, Oct. 8th, and preached the following day, in the morning, from Mark ix. 24, "Lord, I believe: help Thou mine unbelief:" and in the evening, from Ecclesiastes i. 18, "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow:" and supplied the pulpit during the rest of that month. On Tuesday, Nov. 1st, I was installed by a Committee of the Presbytery of New Brunswick. Rev. Dr. Hodge presided, and proposed the constitutional questions. Rev. Dr. Davidson, then Pastor of the First Church, New Brunswick, preached the sermon. Rev. Dr. James C. Watson, then Pastor at Kingston, gave the charge to the minister; and the late Rev. Dr. Symmes C. Henry of Cranberry, to the congregation. Of the forty-five ministers, who were then members of the Presbytery of New Brunswick, but twelve now remain. Only three, who were Pastors in the Presbytery, at that time, remain in their charges: namely, Rev. Ravand K.

Rodgers, D.D., Rev. John Hall, D.D., and Rev. Abraham Gosman, D.D.

Officers in the Church and Congregation.

Of the seven members who constituted the Session, at that time, and signed the call to me, by direction of the Congregation, Mr. Ralph Lane was so aged and infirm, that one of his brethren was empowered, by the Congregation, to sign it for him. He deceased Aug. 25th, 1854, at the great age of 92 years. The reputation of this man was widely and long proverbial in the community, for the most exact justice, in his dealings with his fellowmen, and the strictest uprightness. Another Elder, Mr. Ralph Gulick, was the victim of consumption, and that wasting disease had already made great havoc in his constitution. He departed this life, in the bright hope of a better, April 25th, 1854.—Mr. Isaac Baker, who was the bearer of the request for me to preach in this pulpit at my first introduction to it, and who, accordingly, was the first member of this congregation with whom I had the pleasure of forming an acquaintance, died in Brooklyn, at the house of his son-in-law Rev. J. T. Duryea, D.D., Sept. 22d, 1870. Another, Mr. Daniel Bowne, by removal to Trenton, and consequent change of his church relations, ceased to exercise the office of Lay-Elder, in this church. The three others of the seven, Jacob Lane, Prof. Stephen Alexander, LL.D., and John F. Hageman, Esq., remain. From time to time, others have been added to their number, Dr. George M. Maclean, and Messrs. J. Boyd VanDoren, Jno. V. Terhune, Henry E. Hale, and Joseph B. Wright, who has removed. Mr. David Comfort, now of Virginia, where he had before been ordained to the office of Lay-Elder, filled this office, during several of the years of his residence here, very faithfully and acceptably.—The Board of Trustees of this congregation, at the time I assumed the pastorate, consisted of Prof. J. S. Schanck, LL.D., who was elected July 30th, 1846, and has been its President since the resignation and removal of

Prof. Joseph Henry, LL D., July 25th, 1848, and of James S. Green, Esq., and Messrs. James Vandeventer, Isaac Baker, G. T. Olmsted, and J. F. Hageman, Esq. The vacancy which then existed in the Board by reason of the resignation of Mr. William Gulick, was subsequently filled by the election of the late Mr. Emley Olden : and vacancies, since occasioned by death, have been filled by the election of J. H. Wikoff, M. D., and Messrs. Edward Howe, and J. Boyd VanDoren. The late Mr. John H. Clark, of Hamilton Square, and Mr. Isaac Stryker, now of Newark, were the Deacons in the earlier years of my ministry here. The present Board consists of Mr. G. T. Olmsted, elected Dec. 12th, 1863, and Messrs. Philip Hendrickson, David A. Hudnut and Bogert Stryker, elected Nov. 18th, 1869.

Changes in the Congregation.

To one who from the pulpit surveys the congregation, the changes are very marked. This of course would be the case, if there had been no removals, and death had spared us. Those who were children have become men and women : those who were in the fresh verdure of life, are passing into its sere and yellow leaf. Those who were children are, some of them, now, at the head of households, and are here with their children. But, there have been constant removals, and death has not spared us. Several of the most important families have entirely disappeared from the congregation. Of the family of Mr. Emley Olden, as it was constituted, when I took charge of this congregation, not one is left. They were devoted in their attachment to this church, and its pastor. The same is true of the family of Elder Isaac Baker,—not a single representative is left in this congregation. The family of the Rev. President Carnahan has disappeared from the midst of us. We look in vain for any one to represent that of James S. Green, Esq. Mr. Green was a son of Dr. Ashbel Green, President of the College, and was identified with the congregation from his youth. He was the Treasurer of the Board of

Trustees when I came and so continued, till his death, and performed the duties of this office, with great zeal and fidelity. From the nature of his office, I was necessarily brought into frequent intercourse with him, and was always treated with consideration and kindness. He stood among the first at the Bar, and was among the first citizens of the State of New Jersey. Although not a communicant, he had for years a Bible Class for young men, whom he met, from Sabbath to Sabbath, at the Church, in connection with the Sabbath School.

Great Changes in the World.

In the world at large, during these years, there has been a series of the most important changes, to which indeed we can scarcely pay even a hurried glance. Science has continued to widen its domain, and those great results which steam and electricity are destined to accomplish in civilization, have been steadily advancing. What was thought utterly to defy the skill and perseverance of men, the uniting of continents, separated by wide oceans, by the magnetic telegraph, has been effected. Wars have continued to convulse the world. In the Crimea, treasure and lives were wasted, without any apparent material advantage to the great powers that were engaged in the struggle, except perhaps to perfect them in military skill and science. Sevastopol, Sedowa and Sedan, have become historic: the two last named, by the great results of the victories associated with their names. The statesmanship of Cavour has done more for his country, than could have been accomplished by mere diplomacy and arms. His beloved Italy has been advanced toward the front rank of nations. And while Austria has failed to maintain its old position, a Protestant power, Prussia, has assumed the very first rank. Napoleon III. has met with downfall and death, and the throne of France still stands empty. Even in Spain, there waves the Republican flag. The Temporal Power of the Pope has been taken from him, probably never to be regained. If

the map of Europe has undergone no great changes in the boundaries of its old political divisions, it has undergone the most far-reaching changes, as it respects the balance of power, and in the relative importance of its States. There has been a marked progress in liberty, in intelligence, in civilization, and in all that most essentially belongs to the elevation and welfare of the race. Seldom, in the history of the world, have greater events crowded upon one another.

Not only in the history of the nations of Europe and America, but in those of Asia, the last twenty years mark an era, which will stand out, with great prominence, on the page of history. In China, more important changes have been wrought, than in perhaps centuries before. And in India, especially since the Mutiny, which already, as we look back to it, with its story of Lucknow, and its well of Cawnpore, seems more like the invention of the imagination, or some horrid dream, than any thing that really happened, how astonishing has been the progress of the Gospel! We have lived to hear the Gospel preached, in our own pulpits, from the lips of a Brahmin, the Rev. N. Sheshadri, with all the discrimination and skill of one of our own experienced and gifted pastors. The first half of this century, a century coeval with the great Protestant Missionary Enterprise, was devoted to the work of preparation; since then, the work of evangelization has been making rapid progress. There has been, at the same time, a great increase of the power of spiritual religion, throughout Christian countries. This was manifest from the late reports, on the state of religion in various parts of the Christian world, to the Evangelical Alliance: as for example, in such a country as Germany, the delegates from which were not only among the most intelligent, but the most earnestly pious, at the late Conference, in New York. And what do these meetings of evangelical Christians, of various denominations and nationalities, during the last quarter of a century, betoken, but a great increase of the spirit of true religion? There may

have been a development of ritualism and formality in some quarters, but in the churches of the Reformation at large, the change has been vastly for the better, rather than for the worse. Never has there been, since the ascension of Christ, in the world as a whole, a more promising aspect of affairs. In our own country, the wisdom of an entire separation of church and state, has been more completely vindicated, in the stronger hold which religion has been constantly gaining on the affections and respect of the people, and the successful efforts for its diffusion.

In our own beloved church, there has been no want of sympathy and concurrence with evangelical Christians at large, but a similar development of life and strength, in the part she has taken, by her Boards and appointed agencies, in carrying forward the evangelization of the world, and the great work given us to do, in our own beloved land. The healing of the division in the church, which took place a generation ago, seems to be thorough and effectual: and the reunion of the churches North and South, sundered by the war, surely can only be a question of time. The divisive spirit, which has existed in former years, seems to be greatly weakened of late, and other Presbyterian bodies, which have maintained separate existence, on points altogether subordinate and unessential, are earnestly looking towards organic union with the great body of Presbyterians. It is this tendency to union among Christians, that have no reason for separate organizations, and to fellowship, coöperation, and alliance among all evangelical believers, which constitutes one of the most interesting and hopeful features of these recent years. But this glance at the changes which have been going on in our times, the influence of which has been necessarily so great on ourselves, must suffice. We must narrow our vision.

Population of Princeton and Number of Churches.

I turn, now, to Princeton itself. Its growth has been very gradual. According to the Census-reports, since 1850,

the population has increased less than 1000. In 1850, the total population of the township was 3,021, including 552 colored people. In 1860, it was 3,726, with 621 colored. In 1870, the total population of the entire township, as given to me by the assistant marshal, was 4,000, including 554 colored. It hardly seems possible that the colored population of Princeton was less in 1870, than in 1860. Instead of having diminished, by more than sixty, one would say, from mere observation, that it had considerably increased.*

The population of this Borough, in distinction from the township, as furnished me by the Census-marshal, is 2,800.

Of the 3,446 whites in the township, 444 are reported as of foreign birth. As most of these are Roman Catholics, they furnish a basis on which we may estimate, proximately, the whole number of Roman Catholics in the township. The number of Irish and German Americans, that is, of children of Irish and German parents, born in this country, must considerably outnumber the foreign born. But if we make them equal, then of this class of the people we have 888. Reducing this number by 100, as sufficient to cover the Protestants among them, and to allow for any possible over-estimate of the children born in this country of parents of foreign birth, we have 788, which comes strikingly near the estimate of his flock, in the township, as given me by the Rev. Mr. Moran. He states that about 500 of his people live within the limits of the Borough, and he thinks these constitute about two-thirds of all who live in the township, making about 750. These increased by the numbers coming from Kingston, Rocky Hill, Blawenburg, Lawrenceville, &c., make his entire flock, about 1,000. If now we reduce the number, as given, of whites in the township, 3,446, by the number of Roman Catholics, 750, and also by the number of College Students, who are here in the beginning of June, when the census is taken, and

*The number of colored voters in Princeton, said to be about 130, calls for a population of at least 650.

according to law are enumerated here, say 350, we have left about 2,350 as representing the number of the white Protestants. Dividing this equally among the different congregations, the two Presbyterian, the two Baptist and the Methodist Episcopal, the Protestant Episcopal and the Friends' Meeting, it affords, all told, men, women and children, about 335 souls to each.

The colored people are divided nearly equally between the African Methodist and the Presbyterian churches, both of them having comfortable places of worship, not far apart, in Witherspoon Street: and both have stated supplies or Pastors. For the entire population of the township, 4,000, there are open on every Sabbath morning twelve places of worship: which, divided equally among them, would allow to each about 333. Of these twelve places, five are Presbyterian, four of them furnishing more sittings than there are white Protestants in the place. It hardly needs to be suggested that this seems to be carrying the multiplication of congregations, and separate services, to an undue extreme: and it proves how difficult is the task, if not impossible, which is laid upon pastors, if they are expected to fill their churches, and keep them full. If all the people of the township should be assembled, men, women and children, even to the smallest infants, and be divided equally among the places open for worship, only the smallest edifices, like the Witherspoon street Churches, or the Seminary Chapel would be filled. Or, if we allow for the necessary absence of aged and infirm ones, the sick and invalids, infants and very young children, say one-quarter of the whole, the smallest edifices would be found too large.

Second Church.

When I became pastor here the late Rev. W. A. Dod, D.D., was in charge of the Second Church. He was a man of genius and culture, especially in art and belles-lettres. Since his resignation, the Rev. Dr. Mann, a brother beloved,

and scribe needing not to be ashamed, and the Rev. Spencer L. Finney have successively filled the pastoral office in that congregation. It has considerably increased in strength, during the past few years, since the completion of its costly and spacious house of worship.

Methodist Episcopal Church.

This church had been well established when I came here, and, during the period now under review, has made progress,—progress in which we are permitted to rejoice, for it is the progress of evangelical religion. We notice with gratitude the increasing bonds of sympathy between these two great communions, the Methodist and the Presbyterian. My relations with the successive ministers of this church have been cordial; and for several of them I could not but conceive the highest respect and affection. My recollections of one of them are most sweet and tender. I refer to the

Rev. George W. Batchelder.

He commenced his ministry here; and although so young, at once commanded the respect of all classes. The Gospel was music from his lips. He was heard by you, from this pulpit, with delighted interest. In private, there was, if possible, something even more fascinating about him. He won my heart. He was transferred from this place to the capital of the State, and one of the finest church-edifices in that city, and of the Methodist connection, within the bounds of this State, was erected for him. But his health soon failed. After trying in vain to recover it in the West, he came back here to die. I recall, with tender interest, the interview I had with him, in his sick chamber,—his patience, and the calmness and peace with which he contemplated his approaching end. There was a funeral-service here, at which Pres. Maclean and myself officiated, and also at the State Street Church, Trenton, where he was buried. Two of the ministers of this church were regularly

matriolated at the College, and graduated with their respective classes, in due course, the Rev. Dr. Hanlon, and the Rev. Mr. Lawrence, and are now leading and influential ministers, in the New Jersey Conference.

Baptist Church.

In the Baptist Church, the minister who has made the strongest impression, in this community, was the Rev. Mr. Hutchinson. It was never my privilege I think to hear him preach, but he has on several occasions participated in the devotional services in this church, and with a fervor and power that seemed to me remarkable. If any estimate can be formed of his preaching from his prayers, it must be marked by uncommon spirituality and strength. A very competent judge* remarked in my hearing, that this preacher reminded him of John Bunyan,—that he seemed to be gifted with the same strong and homely good sense, as well as with a knowledge of the simple word of God, and to be guided by a similar rich spiritual experience. The Baptist congregation has only recently become two bands. That this division may soon be healed, may be devoutly wished, as before it took place, it had scarcely the strength to sustain the ministry.

Protestant Episcopal Church.

When I came to Princeton the Protestant Episcopal Church had a most excellent minister, the Rev. Mr. Peterkin, who preached the same doctrines of grace which are preached amongst us, differing from us only in the use of the appointed Liturgy of that Church. He held that men are lost and ruined by the fall, that they must be converted by the Holy Spirit, and can be justified by the righteousness of Christ imputed to us, and received by faith alone. He returned to the South, and became the minister of an Episcopal Church in Richmond. He was succeeded by a man of similar spirit, the Rev. Mr. Hanson. Following Mr. Han-

*Rev. J. H. McIlvaine.

son, the Rev. Dr. Dod, having severed his connection with the Second, became the Rector of this church. Since the present incumbent, the Rev. Alfred Baker, took charge, the old edifice, in which the congregation worshipped, has been demolished, and a new and more costly one erected.

Roman Catholic Church.

As Princeton is made a sort of ecclesiastical centre for the surrounding towns, this congregation, when the weather is favorable, is very large. Under the clergyman who has now the charge of it, Rev. Thomas Moran, a most important reformation has been brought about, in the matter of temperance. Some who had gone very far, and continued long, in habits of excessive drink, appear to be thoroughly reclaimed. He is gathering the boys into a band of Temperance Cadets. In this he deserves and receives the commendation of all good men.

The Friends' Meeting.

Their Meeting House, situated near the old Quaker road, where it skirts Stony Brook, is still attended, regularly, by representatives of several of the original settlers, who were composed largely of Friends, and erected the first, which long remained the only, place of worship, in the Township. A most important element in the population of Princeton has been derived from these followers of George Fox. The ancestors of some of our best families, among them the Clarks, and the Oldens, were his disciples.

When I first took charge of this church, there was another Methodist house of worship within the township, at Cedar Grove. It was shortly after, in the year 1854 or '55, purchased by a member of this congregation,* and has been devoted, in regular rotation, for Sunday Services, to the use of the Methodist, Baptist, Reformed Dutch, and Presbyterian Churches, in its vicinity. The building is kept in repair, and the cost of fuel.

*Paul Tulane. Esq.

lights, and sexton's services has been constantly provided by the generous owner; and every clergyman officiating regularly has been paid an amount more than sufficient to defray the expense of reaching the place. He also keeps the library of the Sabbath School, taught in connection with the Church, liberally supplied with books. Of the interesting cluster of more than twenty French families formerly living in the vicinity, of Cedar Grove he is, I believe, the only remaining representative. Whoever writes the history of Princeton must not fail to write the history of this Colony, which will be found to abound with stirring, and even romantic interest.

College of New Jersey.

The College, which is the principal feature of Princeton, has had its marked epochs, and has undergone an almost entire change in the *personnel* of its Trusteeship, and Faculty. Of its Board of Trustees only three remain who were members of it in 1853, Rev. Dr. Hodge, Chancellor Green, and Ex Gov. Haines. Of its Faculty only three, Prof. S. Alexander, who has been a member of it since 1834, and Prof. Duffield, who was adjunct in the Department of Mathematics, and Prof. Cameron, then a Tutor. Dr. Atwater's and Prof. Gnyot's *accessus* to the Faculty of Arts, which they have done so much to adorn, is each dated in 1854; and Dr. Schanek was *Lecturer* in the College as early as 1847. Death has effected some of these changes; resignation others. Dr. Carnahan, after resigning the Presidentship, lived, a Christian sage in the midst of us, a beautiful example of dignified, yet humble piety. He loved the Lord's house, and with all his honors, and greatness, never seemed to outgrow, or to imagine he no longer needed, the ordinary means of grace, which are prized by the humblest Christians. Never shall I forget the emphasis with which he said to me, when I visited him in his chamber, and he supposed that death was not far off,—“Death can do a great many important things (as if the words of Dr. Edward Young were in his mind,

“blot out empires, and can quench the stars”) can interrupt our work, sunder the ties which have bound us to human life, and bring the body to the dissolution of the grave, and so on: but there is one thing death cannot do (evidently alluding to the expression of the Apostle, in Rom viii. 38, 39) it cannot separate us from the love of God which is in Christ Jesus our Lord.” The entire term of his beloved and venerable successor in office, Rev. Dr. John Maclean, falls within the period under review. He still lingers in the midst of us, (and may he long be spared!) a bright link connecting us with the honored past in the history both of the College and of Princeton, where he was born, and has spent his entire life. Dr. Matthew Boyd Hope died in 1859; and although the call came suddenly, he was found with his lamp trimmed and burning. He had been a faithful servant of the College both as a teacher, and in seeking to increase its endowment. As he lay dying, his power of speech nearly gone, some one heard him attempting to repeat the verse,

“A guilty, weak and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all:”

and recited it for him, substituting “Saviour” for the blessed name, in the last line. “Say Jesus,” whispered the dying man. And *Jesus* it is in the original, as found in our collection, 92d hymn. The sound of that name was sweet in the dying believer’s ear. And he doubtless preferred it, being a master in Rhetoric, for an æsthetical reason. George Musgrave Giger followed Dr. Hope, in 1865, after a lingering illness, having in addition to his College duties, faithfully discharged, for a number of years, those of acting pastor of the Witherspoon Street Presbyterian Church, in this place, up to the time when the failure of his health led him to decline the office.

The five years of Dr. McCosh’s Presidentship, coincident with the last quarter of the score of my ministry here, have

proved to be a new era in the history of the College: and we see it borne forward on a tide of prosperity it has scarcely, if ever, before enjoyed.

Theological Seminary.

Changes almost as great have taken place in the Theological Seminary. Only three or four remain in the Board of Trustees who were members of it in 1853. James Lenox, Esq., is the senior member, having been elected over forty years ago: but Drs. McDowell, and Phillips, and Murray, and Van Rensselaer, have been succeeded by others. And nearly the same is true of the Board of Directors. Of the Faculty Drs. Hodge and Green are the only ones who were members of it at the time of my coming to Princeton. Dr. Green had come shortly before. The venerable Drs. Archibald Alexander and Samuel Miller deceased, one of them two, the other three years before. Joseph Addison Alexander was in his full strength and vigor; had just published his great works on Isaiah and the Psalms, and was preparing to enter on the preparation of his commentaries on Mark and the Acts of the Apostles. Many of those wonderful sermons that are found in the posthumous volumes of his discourses, were preached, from time to time, in this pulpit.

Edgehill.

Edgehill School, so long one of the well-known institutions of Princeton, was perhaps in as prosperous a condition twenty years ago, as at any period of its history. It was then under the care of the Messrs. Cattell, Thomas and William, the younger of whom was already exhibiting those talents in administration, and those complacent manners and genial qualities, which have since made him so successful as the President of Lafayette College.

Public Schools.

But one of the most signal improvements in Princeton, during these years, is to be seen in its public schools. And

I confess I refer to this subject with no little pleasure, as I think I can justly claim to have had some share in effecting the desired change. When I came here, I providentially found my residence in that part of the town known as Queenston, in the house now belonging to and occupied by Mr. Spafford Woodhull, which was our home for seven years. I was soon after elected one of the Trustees of the School district to which that portion of the Borough belonged. I found a small school of some twelve or fourteen scholars, taught somewhat irregularly, in the large building which had been erected, and still stands there, for religious services. In looking over the town I discovered that there were two other schools, one of them at its remote extremity, in the lower part of Canal street, taught by a lady, in a school house, which had been erected by Mr. Richard Stockton, having scarcely more scholars than the one at Queenston. In the centre of the town was the largest school, having not far from fifty scholars, which had been taught very faithfully, for a number of years, by Mr. Abraham VanDyyn, now the Assistant Post Master. The three schools, in their very largest attendance, never numbered higher than seventy or eighty scholars. No one of the districts owned, or, so far as I am informed, had ever owned, a school house. The provisions for making the public schools answer their purpose seemed to me to be wholly inadequate. I ventured to suggest to the Superintendent for the township—and we were favored at that time with one who, at once, saw the importance of the movement, Rev. Prof. Duffield—to combine the three districts into one, with the view of trying to have a school which should be more worthy of Princeton. The Borough was made to comprise a single district, and Trustees were elected, of whom I had the honor to be one. At an early meeting I suggested the importance of securing a special act of the Legislature of New Jersey establishing the Princeton Borough School District, and appointing a Board of Education. I procured

the copy of an Act, passed by the State of New York for a school in that State, similarly situated, and put it into the hands of the late Hon. Richard S. Field, at that time President of the State Board of Education, who was one of the Trustees, and who heartily concurred in the movement. He made such modifications in it as were necessary, and secured its passage by the Legislature. The members of the first Board of Education, as named in the Act, were Richard S. Field, James M. Macdonald, John T. Duffield, Martin Voorhees and Oliver H. Bartine. Mr. Field was elected its first President, and your pastor its Secretary. The Board and the District were laid under very great obligation to Mr. Field, in aiding them, without embarrassment, to purchase the site, and erect on it the building necessary for the school. In the mean time, the school was organized on the 21st day of Sept., 1857, in the old Session house belonging to this church, in Witherspoon street, under Mr. H. Farrand as Principal. Mr. Farrand subsequently established an important Classical and Commercial School in New York, and received the patronage of some of its first citizens. The school was opened in the new building on the 18th day of Jan., 1858, under Mr. Farrand as Principal, assisted by five ladies. The present Principal, William J. Gibby, Esq., has been at the head of the School since July 8th, 1860, and all the assistants, of whom there are eight, with the exception of two, are graduate pupils of the school, and graduates also of the State Normal School. The present number of scholars on the catalogue is 350: the average attendance 270. The great importance of such a school in such a community as this cannot easily be estimated. About 200, who are between the ages of 5 and 18 years, are reported as attending no school, but most of these are nearly 18, or just past 5, and have either left, or not yet commenced attending school. There are probably not more than fifty who ought to be in school, who attend none. Other districts in the neighborhood, Kingston, Penn's Neck, Cedar

Grove have been stimulated to improve their schools, by providing better school houses and better trained teachers.

Miss Lockard's School.

In speaking of the schools, I must not forget the one supported for many years by the ladies of this church, and taught by Miss Mary B. Lockard. Although composed of very small children, just being taught to read, it has often numbered as high as seventy or eighty pupils, requiring an assistant teacher. Great numbers have received their first lessons in this school. As it has had from the beginning somewhat of a parochial character, it has been distinguished for the prominence given to religious instruction, especially from the Shorter Catechism. It has been taught in the old Session House, now for upwards of forty years, and appears to have grown out of one instituted, some fifty years ago, by Mrs. Miller, for colored children, taught by herself and family, assisted by other ladies. Mrs. M., and Mrs. John C. Schenck, (Ann B.,) were among the largest contributors, subscribing \$50 each, towards the construction of the school room. The Female Benevolent Society, one of the most useful of the charitable institutions of Princeton, appears to have grown out of these efforts in behalf of the children of the poor. It has been in operation upwards of forty years, and has two departments, one for the relief of the poor, the other to educate the children of the poor in the school already referred to.

Witherspoon Street School.

The Borough District maintains a school for colored children, under the Board of Education; and a school house, equal in all its appointments to the one for white children, has just been completed, and the school placed under competent teachers, and the superintendence of the Principal of the Borough School.

The Southern Insurrection.

But we must now turn to another topic, which is embraced within the period of these recollections. A controversy which had been threatening the peace of the country for years, was brought to a fearful issue, by the firing of the first gun of the civil war, in the harbor of S. Carolina, on the morning of April 12th, 1861. Never can be forgotten the thrill that ran through the entire North, as the tidings were flashed along the wires of the telegraph. It was as if those wires had been the nerves of some giant body, arousing and inspiring it to instantaneous action for the defence of the liberty and union of these States. In this community, there was but one feeling, that the government must be sustained. In a letter written on the 23d of April, these words occur: "These are exciting and trying times,—the times which I have been dreading. We must repel the war which the South has commenced, and support the Government which she is evidently seeking to destroy. But oh! the horrors of a civil, fratricidal war. I still pray that God would, in his infinite wisdom, make this—the time of man's extremity—his opportunity. There is but one feeling here, and that is that the Government must be liberally and vigorously supported. The Southern students will all be gone in a few days. The stars and stripes float from the top of the cupola of Old Nassau. Our young men are enlisting." In a Sermon preached in this pulpit on the 6th Aug., 1863, a day of National Thanksgiving, this language was used: "Our fathers established not only States, but a union of States, or Republics, making one grand whole. The attempt is to disrupt these States, and divide this great nation, of which they laid the foundation, into fragments. It is nothing less than an attempt at revolution. The constitution of the United States was formed by the same authority which formed the State constitutions; to wit, by the people, in each of the States acting in their highest sovereign capacity. * * * It is for victories which afford

promise of sustaining and perpetuating this our constitutional system of Government, devised by statesmen, who were instrumental in achieving our National Independence, and under which we are placed, by divine Providence, among the nations of the earth, for which we are to give thanks. In such a cause prosecuted by means and agencies worthy of so noble an end, we may pray for, and expect God to bless us with other victories, blessed victories, which shall restore to this distracted land, "UNION and PEACE." In another part, the discourse proceeds, "We ought to be thankful for the spirit of loyalty and devoted patriotism, manifested by the great mass of the people, in this time of the nation's trial. It may well be doubted, whether the history of the world furnishes a parallel to the union, devotion and sacrifice of the people, of conflicting political sentiments, in defending this nation, in a war which makes such demands. Cheerfully have they submitted to the necessarily heavy taxation. Cheerfully have they parted with their friends, to stand before the cannon's mouth. They have been hopeful under delays, and many defeats. New Jersey under our excellent Gov. Olden raised nearly 11,000 volunteers in fifteen days." It will be remembered how this church, on several occasions, such as days appointed by the Government for fasting and prayer, or thanksgiving, was crowded to its utmost capacity. Few will forget the assembled throng filling the pews, and the standing room, both above and below, called together by a notice from the Session of this church, on the day of Mr. Lincoln's obsequies at Washington, and again on June 1st, 1865, the day appointed by his successor to be observed in humiliation and mourning, in reference to the same sad event. The discourse delivered by your pastor, on that occasion, was published, by request of the congregation.

The Soldiers who fell.

Several of our young men, and of the most promising among them, fell victims to the war. Among them will be

recalled at once Capt. CHARLES H. DOD, who died at City Point, Va., Aug. 27th, 1864, aged 24 years. "Highly gifted with mental accomplishments and physical attractions, amiable in disposition, pure in morals, an example to his associates; he was energetic and faithful in the discharge of his duties as an officer. It was his avowed purpose if spared to the close of the war, to devote himself to the work of the ministry. He was one of those bright and beauteous persons, around whom there seemed to be a halo, which to the eye of affection, appeared a sure defense against the shafts of death."* His funeral took place from this church, Aug. 31st, and the address delivered on that occasion was published as a Memorial of him.

Another will be remembered who was the youngest son, and, I think, child of one whose name now stands at the head of the living members of this church, that is, has been longest connected with it, on the list of private communicants. JOHN WARNER was a child of uncommon interest and promise; he gave evidence of piety, and was received to the communion of the church, at a very early age. He died in the Philadelphia Hospital, in 1864, from a lingering disease, contracted in the army, and was buried in the cemetery of this church. HENRY STRYKER, youngest son of our late esteemed member, Stephen Stryker, one of our most amiable, circumspect and promising youth, also enlisted in the army. He died at one of the Hospitals in Washington, to which he had been brought from active service in the field, and lies buried in our cemetery. There were others who survived all the perils of the battle field and camp, some entirely unscathed, and are living now in the midst of us.

Surgeon McGill.

There was one who was exposed to these perils, from the beginning of the war, who survived them, only to fall shortly after, in battling with a more fearful enemy, the

*From an Obituary by Dr. Hodge.

Asiatic Cholera on the plains of Colorado; I refer to surgeon George M. McGill, oldest son of Rev. Dr. McGill. Col. Merriam, to whose command he was attached when he fell, bore the highest testimony in his favor. "I have never known an officer who manifested such devotion to duty, who labored so incessantly, regardless of rest or personal comfort, for the good of those under his charge. Under the most trying circumstances, he maintained a cheerful countenance. With no less zeal his most estimable lady insisted on riding at the rear of the column, in order that his domestic duties might not render it necessary for him to be absent from the post of official duty. They are both gone! The service never lost a truer or more devoted servant." His fourth promotion by brevet, that of Col., was dated July 20th, 1867, the day of his death. A tribute in the Army and Navy Register, thus speaks of him: "A hard student, an accomplished and skillful physician, a gallant officer, and a brave and warm-hearted gentleman—his loss to his Corps and the Army is irreparable; and none who have served with him will fail to remember him with pride, or to mourn him with sincerity. His five years of service were spent in incessant labor, and he now sleeps on the Colorado Plains, off duty at last, with an unspotted and glorious record." The story of young Surgeon McGill is full of sad and painful interest. He had served all through the war, being much of the time with Sheridan on his hard rides, and hotly contested battle-fields. When the Cholera broke out among the soldiers in the harbor of New York, after the close of the war, he was transferred from another post, (the General Military Hospital, Baltimore), to this scene of danger and great responsibility. Under his skillful treatment, the health of the men soon improved, and the pestilence at length disappeared from among them. Soon after, he was married to a lady, belonging to one of the historic families of our country, Miss Helen, daughter of Robert R. Morris, Esq., Morrisania, New York. Although

he would seem from his long, arduous and exposed service, to have earned a furlough, or some position of comparative repose. very soon after his marriage, he was ordered to join Col. Merriam's command, for garrison-duty, on the distant Western frontier. It proved to him a fatal march. He had almost gained the mastery of the Cholera, which had broken out among the troops, as he had done before, in the harbor of New York, when the disease sicezed upon his young bride, whose constitution had been somewhat impaired by the development of symptoms of pulmonary disease. The Regiment moved on, leaving him with a detachment to watch over her. All that medical skill, which had proved successful in so many other cases, and the tenderest affection and care could suggest, availed nothing. Performing for her, amidst those lonely wastes, as best he could, the last sad rites, he turned, worn out with watchings, and broken down with sorrow, to regain the Regiment. He had gone but a few miles when he found that the pestilence had laid its hand on him. His supply of medicine was exhausted. He quickly succumbed. The faithful soldiers took his body up, bore it back, opened the grave of his wife, and made a bed for him by her side. The remains were subsequently removed; and they now lie in the Princeton cemetery, awaiting the resurrection, beneath the graceful column parental love has erected to mark the spot.

Margaret E. Breckinridge.

From this roll of honor must not be omitted the name of a lady, a member of this church, who in the hospital-service, exhibited as great heroism and devotion as any who performed service in the field. Miss Breckinridge was the daughter of the Rev. Dr. John Breckinridge and granddaughter of Rev. Dr. Miller, Professor in the Seminary in this place. Her physical organization was slight and delicate, but more than ordinary power was imparted to it, by a strong mind, a resolute will, and devoted sense of duty.

She entered the hospital-service on the Mississippi in Gen. Grant's department, in the winter of 1862. She soon became a special favorite with the hopelessly sick, the wounded and dying soldiers. Ministering to both their physical and spiritual wants, when all hope of restoring the suffering body had perished, she strove to rekindle those better hopes which have their fruition beyond the grave. From her long familiarity with the truths and promises of the Bible, she could repeat and explain the loving invitations and words of the Divine Master. And often did the last serene and earnest look of the dying soldier's eyes express the gratitude which his tongue was too feeble to utter. It was in the lowlands of the Mississippi she was first attacked with one of those obstinate camp diseases, which so often become chronic. Leaving the Department to recruit her wasted strength, she returned to her friends in the East, but soon entered again upon hospital-duty, near Philadelphia. It was not long, however, before she was again obliged to leave her post, and she died of that fatal Typhoid, peculiar to camps, at Niagara Falls, July 27th, 1864. Her letters from camps and hospitals were widely read, and many tearful eyes have testified to the deep sympathy and interest which they awakened.*

A Few Dates and Statistics.

I do not propose to weary you with the detailed *statistics* of this ministry of twenty years. They have been published, annually, in the Minutes of the Gen. Assembly, and recorded in the Sessional Records of the Church. I will trouble you with some only of the totals of the figures, and some general results.

It is proper for me to state that but a few years before I took charge of this church, that is to say on March 10th, 1846, not far from a hundred persons were dismissed from its membership, to form the Colored Presbyterian Church,

*See Obituary. Buffalo Com. Advertiser, July 30, 1864.

in Witherspoon Street, and within two or three years after. Dec. 23d, 1847, the Second Church was constituted, and other members were dismissed for the purpose of commencing that enterprise: which church reported, to the last General Assembly, a membership of 160. In Jan., 1849, the roll of Church members was revised, and the names of unknown absentees were no longer enumerated in the reports to the Presbytery. The whole number reported in 1854, at the first spring meeting of the Presbytery, after I became pastor, was 344. There have been added to this Church, during the 20 years of my ministry, 661 persons: 288 on profession of their faith, and 373 by certificate; the average additions being slightly over 33 annually: the average additions on profession, annually, being nearly 15. The largest number received, in any given year, was in '66, eighty persons—44 on examination and 36 on certificate. In 1859 was the next largest number, 32 on examination, 29 on certificate, 61 in all. If the additions on certificate are somewhat beyond the common average of churches, in consequence of so many students, in their theological course, seeking connection with us, the annual diminution is in like proportion, on the completion of their course, and their ordination or dismission to other churches. There have been removals, constantly, by death, as well as on certificate, to other churches. And in April, 1870, the list of communicants was again revised, by dropping the names of those who, while students, became members, and had been ordained to the sacred ministry, without reporting the fact to us, and by placing the names of unknown absentees in a separate list, not to be counted or reported to the Presbytery, to the number in all of about 150 persons. And yet notwithstanding all these diminutions, by removals, by death, and by colonies to establish two other churches in the place, the Session were permitted to report the membership in the First Church, to the last General Assembly, to be 407. The figures involved in this statement express

not only a reliable class of facts, but facts too interesting to be regarded in the light of mere arithmetic.

Days of Fasting, Years of Revival.

By invitation of the session, Sept. 18th, 1857 was observed, by the church and congregation, as a day of Fasting and Prayer, with reference to events in connection with our missions in India. The invitation was extended to the Theological Seminary and College, to unite with us. The day was observed with great solemnity and a lively interest, as the events of the Mutiny in India had deeply moved the hearts of the people. March 16th, 1866 was observed in concert with other churches, in the Borough, as a day of Fasting and Prayer. The church was crowded to its utmost capacity. And what was quite remarkable, the places of business, with scarcely an exception, were closed, and a more than Sabbath stillness and solemnity seemed to rest upon the town. There had been a revived state of religion, during the winter and fall; and this was the year when eighty persons were added to this church. The years '59 and '66 were marked, perhaps, more as years of revival than any others.

Licentiates.

Of those received, on profession of their faith, fifteen have been licensed to preach the Gospel. Some four or five of these came here to be connected with the Theological Seminary. Of the ten, who may be considered as more naturally belonging to us, most have been pastors. Their names are as follows: E. S. Fairchild, S. B. Dod, F. B. Hodge, John Lowrey, Stirling Galt, Hugh Smythe, John Carrington, D. J. Atwater, A. Macdonald, S. M. Hageman. One of them, who grew up near the Cedar Grove Church, and in the Sabbath School there, the Rev. John Carrington, is now a missionary, under our foreign Board, in Siam. Only yesterday, a letter was received from him, dated Aug. 27th, 1873, at Ayuthia, the old capital of Siam, where he

has established a new mission station. He says in the letter, "I often think of Princeton, and the friends there. Dear old Princeton! shall I ever see her again?"

Sermons and Discourses.

I am not able to state the number of times I have preached, as I have often preached on other days than the Sabbath, and in other places than here. But I have preached 1368 times in this pulpit, the number on my last *written* sermon being 1265, the most of which have been preached here. A course of written Lectures on the Pentateuch, and of unwritten expositions of the Psalms of David, in the light of those incidents and epochs in his life with which their origin has been supposed to stand connected, have been delivered in the Lecture Room. In this pulpit I have preached series of written discourses on the Book of Ecclesiastes, on the Gospel according to St. John, on the Epistle to the Phillipians, on the three Epistles of St. John, and on the Apocalypse. The Life of Christ has been made the subject of critical study, with a class, for the purpose of making out a Harmony of the Gospels.

Sabbath Schools.

These, and catechetical instruction of the young, have been constantly maintained. In addition to the school which assembles in the Lecture Room, another has been sustained, at Queenston, within the limits of the Borough. The school at Stony Brook is largely made up of children belonging to families of this congregation, and taught by those, who, to a considerable extent, are drawn from the same source. The same is true of the Cedar Grove School, a flourishing school having on its roll some sixty or seventy scholars, and some fifty, in regular attendance. Two of the teachers have now, for several years, resided in town, near the church, but go regularly every Sunday afternoon to this pleasant little church among the hills, to meet their classes. And during the summer months, a small school is gathered

at Mount Lucas, with which two or three families of this congregation are connected.

Could the history of our Sabbath Schools be written, it would have some very interesting features. In the one that has been accustomed to meet in the church, or the Lecture Room, Dr. Hodge was a teacher, when he was in College, sixty years ago. The late Rev. Prof. Albert Dod was, for a considerable time, at a later period, its superintendent. When I came to Princeton, it was under the efficient charge of the Rev. Aspinwall Hodge, now of Hartford, Conn. In its more recent history, it has been successively presided over by four gentlemen, who became foreign missionaries, Mr. Lloyd, who went to Eastern Africa, and early died; but where his devoted wife, a daughter of Dr. Parker, a celebrated physician of New York, still labors; Mr. Wynkoop, our accomplished missionary in India, Mr. McIlvaine of China, and Mr. Dale of Syria.

Benevolent Contributions.

The amount raised in the congregation for benevolent purposes has exceeded, on an average, \$1500 annually; if we add the money raised for Congregational purposes, the amount, on an average, considerably exceeds \$4,000 annually. Some individual donations are sent directly to the Boards, or applied privately, and can not therefore be included in the reports that are made up annually to the Presbytery. Nor can many donations and gifts for the poor, in which benevolent work Princeton is in advance of any community of which I have had personal knowledge, be included. And here I will take occasion to repeat, what I have sometimes felt constrained to say, in private, that I know no place where the doctrine of salvation by grace alone, without works, is more thoroughly inwrought into the religious convictions of the people,—and I know no place, where works, at least those of mercy, and care for the poor, more abound. The benevolent cause which has called forth the largest amount is that of Christian Educa-

tion, nearly \$10,000;* the next in order is Domestic Missions, about \$6,000; the next, Foreign Missions, over \$5,000.

Baptisms and Marriages.

The first person received to the communion of the church, on examination, after I became its Pastor, was Miss Bessie Stockton Green, now the wife of Rev. Donald McLaren, U. S. N. The rite of Baptism has been administered to 198 persons, 61 of them adults, on their admission to the Lord's table; 137 infants, the first on this list being William, son of Philip and Chrissy Ann Hendrickson. Marriage has been solemnized 100 times, the first two on this list being in October before the installation in November, Mr. Eli R. Stonaker to Miss Fannie Staats, and Mr. Bogert Stryker to Miss Mary Cruser. An interesting fact may be stated that about thirty ladies connected with this congregation have married clergymen, during the twenty years I have been its pastor. The list is as follows. Maria Louisa Vandeverter to J. Henry Kaufman, Mary Hunter Stockton to C. Wistar Hodge, Isabella Matthews to Sannel H. McMullen, Rebecca R. Olden to Henry A. Harlow, Bessie S. Green to Donald McLaren, Emily Cumming to Augustus Brodhead, Emma Van Dryn to Robert J. Hinsdale, Mary Henderson to Alexander Telford, Margaret Hageman to Ernest C. H. Lubkert, Elizabeth R. Baker to J. T. Duryea, Caroline T. Nelson to Julius Spencer, Isabella W. Green to S. Bayard Dod, Elizabeth Hudnut to William H. Jeffries, Catherine S. Comfort to John McKelway, Mary E. Alexander to F. B. Hodge, Caroline N. Olden to George L. Smith, Christina Butler to William Harris, Catherine Skillman to G. H. Nimmo, Charlotte M. Alexander to George Robinson, Mary R. Hendrickson to James A. Worden.

*This sum includes the amount raised towards the endowment of a Professorship in the Seminary a few years since, and that given by a benevolent gentleman of the congregation, for the education of the daughters of Presbyterian ministers in the South.

Wilhelmina L. Chollet to H. C. Cameron, Cora Green to E. D. Yeomans, Mary McGill to Joseph Gamble, Mary C. Hulfish to Edward N. Sayre, Juliet Phillips to John M. Richmond, Lizzie D. Sheldon to Henry J. Owen, Ella Van Doren to J. Q. A. Fullerton, Lizzie W. Van Dusen to Alfred H. Fahnestock, Cassie S. Olden to John E. Peters. The first on this list at which I officiated, Miss Vandeverter was married to the Rev. Mr. Kaufman, May 23d, 1855. This beloved clergyman fell in his pulpit only last Sunday, just as he had finished a prayer remarkable for its earnestness and affection, in which he had specially remembered the widow and the fatherless; and was buried on Thursday. He has been cut off in the midst of his days and usefulness: but if one were to choose it might well be to fall as he did, with armor on, engaged in his work. I met him at the Synod of New Jersey, and talked pleasantly with him, less than one week before he died. He had a sweet voice, and his soul was attuned to the praises of God. He had charge of the singing in this church, and led in that part of the service, at the time of my installation as pastor. He was suddenly transferred from the sanctuary below to the temple, where his voice is heard.

" In loftiest songs of sweetest praise,
And vies with Gabriel while he sings."

The whole number who have married clergymen, of the several congregation, since I have resided in Princeton, is 44.

Mortuary Statistics.

Being not unfrequently called to attend funerals in families not connected with the congregation, and beyond the bounds of this congregation, in others when destitute of Pastors, of which I have failed to keep any record, I am not able to state the whole number. Eighty members of the church are recorded, and have been reported as deceased: the largest number in any one year, in 1855, 11; the next largest in 1865, 9. With the remarkable health of the place, I have been greatly struck. In one

whole year (it was in the ecclesiastical year, beginning in April '68 and ending in '69,) no death is recorded, but of one who died from home, and was brought here for interment. No epidemic has visited the place. Scarlet-fever, diphtheria and dysentery have at times had some prevalence, but never epidemically; and Princeton has no endemic disease of any kind. Even that destroyer, consumption, in the families in which I am called to minister, of late years has scarcely been known. During the first years of my ministry it smote again and again, two of our families;* but since then I have been spared, with one or two exceptions, the pain of witnessing the slow but sure progress of this disease. And the infrequency with which I have been called to minister consolation to those bereaved of little children is perhaps still more remarkable. Several entire years, in the course of my ministry, have passed in which I have not been called to stand at the grave of a single infant child. From the beginning of 1865, for seven years, the whole number of funerals at which I was called to officiate was but fifty-seven. Of these, 13 only were children. Of these 13, but seven belonged to parents permanently residing here, several having been brought here for interment, and of the seven, one at least died away from home.

Departed Ones.

It is impossible to go over the list of our departed ones, without having the tenderest emotions stirred within us. Some were youth of great promise, for several of whom written memorials were prepared, and are in your hands, viz., Charles Hodge Dod, J. Robbins Schanck and John Craig Schenck.

One was a young wife,† who had sought other climes for health, but had returned from the fruitless search, to die. It was in one of these pilgrimages that the compan-

*Mr. Ralph Gulick's and Mr. David Baker's.

†Mary E., wife of Prof. Green, daughter of Stephen Colwell. Esq.

ions of her voyage, one of them a brother suffering from the same disease with herself, was stricken down, and she, in her weakness and sorrow, was left alone. It was through such discipline this suffering child of God was made meet for the kingdom. It was only necessary to look on the sweet smile and resigned expression, which seemed to belong to her countenance, as if inwrought there, and to listen to her few words of patient trust in God and hope in Christ, to teach me that we need more to come into the presence of such Christians for lessons of piety than they can need consolation and instruction from our lips. Her body was borne to its rest in the grave, April 1st, 1854.

Another* was a young girl, who died at that beautiful season of the year when the flowers, fragile like herself, were about to put on the freshness of their vernal tints. The disease which wasted seemed almost to have etherialized her flesh, until it became, as it were, a transparent tabernacle, hardly concealing its immortal inhabitant. She, too, this young creature, could say, in reply to our anxious inquiries, and apparently without a pang, without a tear, and without any trace of visible agitation, "I have no fear of death. I believe that the arms of the Saviour are open to receive me."

Another was a young woman† who thought amidst all her other troubles, that God had forsaken her at last: but who was comforted when I asked her, if she did not feel willing to be like him, who cried out to God, when he was dying, "Why hast thou forsaken me?" Never shall I forget the animation with which she exclaimed,

Jesus I throw my arms around,
And hang upon thy breast:
Without one gracious smile from thee,
My spirit can not rest."

A venerable member‡ of this church deceased in 1859.

*Miss Virginia, daughter of the late Rear Admiral Crabbie.

†Miss Jane Ann, daughter of Elder Ralph Gulick.

‡Jacob Seudder, M.D.

He was a grandson of one of the founders, or original members, of this church. He studied medicine with Dr. John Beattie, of Princeton, and after practising twelve years in Pennsylvania and Virginia, his health failed, and he returned to his native state, and lived here more than fifty-five years. In early life he had been skeptical on the subject of religion; but being providentially thrown into the company of the Rev. Dr. Robert Findley, for a night, the conversation of that eminent servant of Christ led him to a re-examination of the Christian evidences, which resulted in his full satisfaction, and he at once became a believer in Jesus Christ; and to the end of his life maintained a steadfast profession. His end was peace. With tears, he said his only hope of salvation was in Christ Jesus;—that all that could be said of him was, that he was “A SINNER SAVED BY GRACE.”

In the following year there was removed from membership in this church to the church of the first born in heaven one* who perhaps had adorned the doctrine of God our Saviour as brightly as any professed follower of the Saviour, who has ever lived among us. She left one behind, with whom her life had been most closely intertwined, who still reflects amongst us the same bright and cheering light.

In 1861, Mrs. Sarah Miller, so long and intimately identified with this Church, and with the religious interests of Princeton, departed this life. She was a lady distinguished for great force and decision of character. When she turned herself from the world, she never looked back. Her standard of duty and consecration was high. A stranger not knowing the bright and cheerful hope that sustained her, might have thought her desponding or severe, or that she was disposed to look on the dark side of things. At my interviews with her, during her last illness, the burden of her conversation was her *mercies*, her *mercies*. She spoke

*Miss Mary Deare, who founded the “Deare Scholarship” in the Theological Seminary.

of scarcely anything else. Not one cloud seemed to obscure her hope of heaven. All fear of death appeared to be wholly removed. She had a desire to depart and be with Christ, which she felt would be far better than a longer stay here. She sank gently into the sleep of death, with little apparent suffering—her prayers being answered as to the very manner in which she died.

None of us who were living here at the time can ever forget the thrill of terror that went through the town on a morning in Nov., 1862, on the discovery in the cemetery where it had been cast, of the murdered body of James Rowand, who had been received on examination, as a member of this church, three years before. He had been given somewhat to free-thinking; but attributed his conversion to a sermon he had heard, on the 116th Psalm, while sitting in yonder gallery. It was a comfort to think that he may thus have been prepared for his sudden and awful taking off. A great mystery has always seemed to me to hang about his assassin. Surely his errand to this place, and the object of his hovering about the streets for several weeks, especially at night, was not the slaying and robbing of poor James Rowand.

In the year ending in the Spring of '65, the stars were affixed to names of several members, whose memory is still blessed. In one,* to the noblest natural traits of character—kindness, generosity, truthfulness—grace had added humility, love, and a hope of heaven, which made her dying chamber one from which a joyous child would not shrink. For years, with maternal care, she watched over a helpless sufferer† who also exhibited in a high degree the Christian graces. Her disease was attended with a gradual loss of muscular action, steadily advancing for years, until it is difficult to conceive how one could be in a more pitiable

*Mrs. Mary Bruere.

†Miss Stevenson.

dependent state. She could not convey her own food to her mouth, or masticate it when there, or so much as wipe away her tears. For years it was my privilege to visit this house of affliction, almost weekly: *privilege*, I say, for with the highest exhibition of true and undefiled religion, both in the helpless and the *helpers*, I never found it a sad or cheerless place.

Another, Mrs. Isabella, wife of James S. Green, Esq., had for years been one of the most active members of this congregation, among the poor, being at the head of Societies for their benefit, knowing them personally, and in their homes, and often entrusted with considerable sums of money, to be expended for them, by others, who confided in her knowledge of them, and judgment, and kindness. Her religion was not a mere profession. She let her light shine. She was one of the most consistent followers of Christ. A third* who had found a home in a distant part of the country, found heaven just as near there, as if she had died under the roof where she was born. The group of little children she left, have one after another, as if in answer to her prayers, been professing their faith in the Saviour she loved, and in the communion of the church she loved. In the following fall, another fond mother,† leaving her little ones to the divine Shepherd's care, consecrating to him her youngest, in holy baptism, went in the confidence and joy of faith to be with him forever.

Passing on to '69, a period, during which we miss from our number Stephen Stryker, Mrs. Henrietta A. Armstrong, Mrs. Catherine Allen, Mr. Albert Terhune, Mrs. Eleanor Forman, A. M. Hudnut, Esq., and others, we come to names, added to this galaxy, which shine with no inferior ray. There was one‡ whose natural gifts and graces, and culti-

*Mrs. Mary Olmsted Murrill.

†Mrs. Emma A. Langlotz.

‡Mrs. Dr. Sheldon.

vated mind, would have marked her out in any society. Her piety was distinguished by simple, undoubting trust, a perfect resting on her Saviour, and was of course marked by great cheerfulness and hopefulness. She possessed great knowledge of the Scriptures, and could accurately repeat the *ipsissima verba* of large portions. Her well-stored mind fitted her especially to impart instruction, in which work she was eminently blessed,—an entire class having been made the subjects of renewing grace. She had methods of her own, which were eminently adapted to interest and call forth the faculties of young minds. The same summer, another* no less distinguished for her intelligent piety, and strong attachment to the pure doctrines of the gospel, was present on a Sabbath morning, when the lines since become so familiar, but then heard here for the first time. “Tell me the old, old story,” were repeated at the close of a sermon. The beautiful and touching simplicity with which the story is told in these lines, awakened, and called forth from her expressions of the deepest interest. Ere another Sabbath had passed, after a brief, sharp illness, she found the door of heaven opened for her to enter in. Another,† on a bright Sabbath afternoon, in her sick room, it was one of the last acts of her faith, dedicated her infant to God in Baptism, whilst her countenance fairly beamed with Christian hope and joy. Still another,‡ who had in earlier life filled the office of teacher, in a neighboring city, was most useful here, leading as blameless a life as we are ever privileged to see.

Miss Elizabeth Smith departed this life, June 22d, 1870. For years she was almost a helpless invalid, and never crossed her threshold. I never saw her in this house. She lost her health, in comparatively early life, from exposure to a sudden shower, while engaged in collecting funds for

*Mrs. Hannah Butler.

†Mrs. Bessie Kane, wife of Rev. Dr. Shields.

‡Miss Maria Guild.

the erection in the neighborhood, where she then lived, Penn's Neck, of a building for Sabbath Schools and religious meetings. She possessed a fine mind, which was highly cultivated. After the death of Dr. Woodhull,* to whom she was strongly attached, she wrote an appreciative and beautiful sketch of his character, as creditable to herself, as a grateful patient, as to the physician whom she desired to honor. On the day of her death, only an hour or two before she breathed her last, she composed and addressed these lines to a young friend, who was just about to set sail for Europe, for travel and study.

C ——— DEAR :

A parting word. If power were mine,

What most I value should be thine—

The brightest gem in diadem,

To deck thy brow ;

The fairest flower, in garden bower,

I'd gather now.

The Pearl of price, that gem should be,

The thornless Rose, my gift to thee.

*John Neilson Woodhull, M.D., was the son of the Rev. George Spafford Woodhull, a former pastor of this church, and grandson of Rev. Dr. Woodhull, so long pastor of the old Tennent Church. His mother was Gertrude Neilson, daughter of Col. John Neilson, an officer of distinction, in the war of the Revolution. She departed this life Feb. 20th, 1863, and was a most lovely Christian woman, gentle, charitable and retiring, and seems to have possessed the same lofty moral traits, ascribed to her husband, in the sketch of his character by Dr. Miller. John N. Woodhull was born in Cranberry, July 25th, 1807, and graduated at the College of New Jersey, 1825, and in Medicine at the University of Pennsylvania in 1832. He commenced practice at Middletown Point, but in 1835 removed to Princeton. For his kindness to the poor he was proverbial, often riding in stormy nights miles to visit them, and just as promptly as if they were rich, able to remunerate him. For more than thirty years, he discharged the duties of that merciful, self-denying profession, which brings those who practise it into the inmost recesses of households, and makes them familiar with the most secret griefs and sacred joys of individuals and families. Prior to 1843, his practice extended many miles, in all directions from Princeton ; and it required four or five horses. Subsequently to that date his practice was mainly confined to the office, his patients coming to him from distant towns and counties, and from other States. In his last will and testament, he devised a considerable amount of property to his Alma Mater.

Next we were called to follow to the grave an aged and respected member* of this church, and then a young man† who had shortly before professed his faith in Jesus; and the same year, so closely does sorrow sometimes follow on the heels of joy‡, the bride§ of a single year. For more than seven months was she confined to her sick room, and for a considerable part of this time, her sufferings were very intense. Never have I administered the rite of baptism, under similar circumstances, when I felt more clearly satisfied in my own mind, of the fitness of the subject to receive it. The ordinance seemed to be a source of refreshment and strength to her, as her feet were touching the cold water of Jordan.

Our recent experience is like that at the beginning; we are constantly missing loved ones from our side. We shall not soon forget the tearful obsequies of the dear child|| that faded away just as the flowers of the last Spring, that bloomed around us, were putting forth; and of another§ in the same month, cut off in the full vigor of life; to be followed in midsummer by those of an aged mother¶ in Israel, excelled by few in her clear discriminating knowledge, and a cordial reception of the doctrines of the Gospel, and the ripe fruits of established piety. But we have reached a point too near the present for it to be necessary to remind you of the losses we have experienced. I would like to speak of some whose light shone very brightly, but it has been too recently extinguished for us to be unconscious of the loss, or without the peril of causing wounds that are beginning to be assuaged to bleed afresh. This remark must however be allowed, that the closing list of our departed ones—the list

*Mrs. Elizabeth Stockton.

†William Allen.

‡Mrs. Katie Thomas.

||Constance Cameron.

§Miss Abby Gulick.

¶Mrs. Mary Ann Schenck.

extending from April, '72 to April, '73—strikingly illustrates the peculiar composition and character of this church as made up of persons of all degrees of intelligence, (it includes the name of one who could not read,) and in all the varied walks of life, journeying side by side, in this pilgrimage, towards the heavenly Zion: or sitting in loving fellowship, at the table spread for them, in this wilderness. The list is as follows: Martha M., widow of Emley Olden; Margaret, wife of John Andrews; Rear Admiral Thomas Crabbe; Widow Mary Schenek, aged 92 years; Elisha Lawrence; William Wyckoff; Jane, widow of Rear-Admiral Crabbe; Eleanor McCullough, wife of Rev. Dr. McGill.

“ O blessed are the dead in Christ !
 Why will ye mourn for them ?
 No more the stormy billows here,
 With weary feet they stem.
 Seem they to sleep : 'tis but as sleeps
 The seed within the earth,
 To burst forth to the brilliant morn
 Of a more glorious birth.”

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